THE

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AND

UNIVERSAL ADVERTISER.

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To the Subscribers to the Pennsylvania Mercury and Universal Advertiser, and

To the Public in general.

As custom has, in some measure, rendered it necessary to prefix an Address at the commencement of a new Publication, the Publisher thinks it incumbent on him to comply with the general rule. He thinks it more particularly necessary for HIM to take this method of returning thanks for the VERY GENEROUS and LIBERAL PATRONAGE he has met with in his undertaking. And whilst he assures his subscribers, that no care, no pains or industry, shall be wanting to render his Paper of general utility, he faithfully promises, that it shall never be the vehicle of anonymous scurrility and personal abuse. But, consistent with the character of a free press and of an impartial Printer, his Paper never shall deny it's column to manly inquiry and decent investigation. For as he conceives the right of freely expressing the sentiments to be the sacred guard of liberty, he will ever exert himself to preserve it inviolate and pure.

The Publisher will think himself much obliged to the Scholar, the Gentleman, and the Man of Business, for their assistance in their several departments:——And as his Paper is solely dependent upon himself, and necessarily expensive, he will take it as a particular favour, if his Subscribers will, as soon as convenient, comply with the general custom of advancing HALF their subscriptions, to enable him to go on with reputation to himself and satisfaction to them.

Subscriptions for the Pennsylvania Mercury and Universal Advertiser, at Three Dollars per annum, are now taken in by the Publisher, at the new Printing-Office in Dock-street, near the Drawbridge.

I am, respectfully, the Public's
most obedient friend and servant,

DANIEL HUMPHREYS.

Philadelphia, August 18, 1784.

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Of the Obscurity of LAWS.

[Written by the Marquis Beccaria, of Milan.]

If the power of interpreting Laws be an evil, obscurity in them must be another, as the former is the consequence of the latter. This evil will be still greater, if the laws be written in a language unknown to the people; who, being ignorant of the consequences of their own actions, become necessarily dependent on a few, who are interpreters of the laws, which, instead of being public and general, are thus rendered private, and particular. What must we think of mankind, when we reflect, that such is the established custom of the greatest part of our polished and enlightened Europe? Crimes will be less frequent, in proportion as the code of laws is more universally read and understood; for there is no doubt, but that the eloquence of the passions is greatly assisted by the ignorance, and uncertainty of punishments.

Hence it follows, that without written laws, no society will ever acquire a fixed form of government, in which the power is vested in the whole, and not in any part of the society; and in which, the laws are not to be altered, but by the will of the whole, nor corrupted by the force of private interest. Experience and reason shew us, that the probability of human traditions diminishes in proportion as they are distant from their sources. How then can laws resist the inevitable force of time, if there be not a lasting monument of the social compact?

Hence, we see the use of PRINTING, which alone makes the PUBLIC, and not a few INDIVIDUALS, the Guardians and Defenders of the Laws. It is this ART, which, by diffusing Literature, has gradually dissipated the gloomy spirit of cabal and intrigue. To this ART it is owing, that the atrocious crimes of our ancestors, who were alternately slaves and tyrants, are become less frequent. Those who are acquainted with the history of the two or three last centuries, may observe, how from the lap of luxury and effeminacy, have sprung the most tender virtues, humanity, benevolence, and toleration of human errors. They may contemplate the effects of, what was so improperly called, ancient simplicity, and good faith; humanity groaning under implacable superstition; the avarice and ambition of a few, staining, with human blood, the thrones and palaces of Kings; secret treasons, and public massacres; every Noble a tyrant over the people; and the Ministers of the Gospel of Christ, bathing their hands in blood, in the name of the God of all mercy. We may talk as we please of the corruption and degeneracy of the present age, but happily we see no such horrid examples of cruelty and oppression.

On DUELLING. By J. J. Rousseau, Citizen of Geneva.

Do not confound the sacred name of honour with this brutal prejudice, which places all the virtues in the point of the sword, and is proper only to make brave villains.

In what does this prejudice consist? In the most extravagant and barbarous opinion that ever entered into the human mind; namely, that all the duties of society are supplied by bravery; that a man is no longer a knave, a villain, or a slanderer; is humane, polite, and has every good quality, when he will fight; that a lie becomes truth, robbery becomes lawful, perfidy becomes honesty, and infidelity laudable, when supported sword in hand; that an affront is always repaired by a lunge, and that a man is never injured, provided he is killed. There is, I acknowledge, another kind, in which, gentility is mixed with cruelty, and where persons are killed by chance only, I mean fighting till blood is drawn only. Until blood is drawn! Good God! and what wouldst thou do with this blood? Cruel brute! wouldst thou drink it?

The most valiant heroes of antiquity never dreamed of revenging their personal injuries by single combat; did Cæsar ever send a challenge to Cato, or Pompey to Cæsar, for so many reciprocal affronts? or was the greatest Captain of Greece dishonoured by suffering himself to be threatened with a cane? Different times, different customs; I know it; but, are these now none but good ones; and may one not enquire, whether these customs are such as real honour requires? No; honour is invariable; it does not depend on prejudices, it can neither decay nor be revived; it has an eternal source in the heart of the just man, and in the unalterable rule of his duties. If the most enlightened, bravest, and most virtuous people in the world, had no knowledge of it, I insist it is not an institution of honour; but a detestable, barbarous fashion, worthy of its savage original. It remains to enquire, whether, when his own or another's life is at stake, an honest man follows the fashion; and whether there is not more true courage in braving, than in complying with it. What would a man do, who is willing to comply with it, in places where a contrary custom prevails? At Messina or Naples, he would wait for a man at the corner of a street, and stab him behind; in these countries this is called bravery, and honour does not consist in being killed yourself by your enemy but in killing him.

The just man whose life is spotless, and who will never shew the least mark of cowardice, will refuse to soil his hands with manslaughter, and will on that account be the more honoured; ever ready to serve his country, protect the helpless, fill the most dangerous duties, and to defend, on every just and honourable occasion, what is dear to him at the expence of his life; all his actions are accompanied with that unshaken firmness, which true courage alone possesses. Through the assurance of a good conscience, he walks bare-faced, and neither avoids nor seeks his enemy; he fears dying less than he fears doing a bad action; he dreads the crime and not the danger; if vile prejudices arise one moment against him, every day of his honourable life is a fresh witness which contradicts them; and in so consistent a conduct, we judge of one action by all the others.

Men, who are easily affronted, and so ready to offend others, are for the most part, very dishonest people; who, for fear the world should shew them openly the contempt, in which they are held, attempt to hide the infamy of their whole lives, by some affairs of honour.

Such a one makes an effort, and presents himself once, to obtain a right to hide himself the rest of his life; true courage has more constancy and less eagerness; is always what it ought to be; and wants neither to be excited, nor restrained. The good man possesses it every where: in battle against the enemy; in company, in favour of the absent and truth; in his bed against the attacks of pain and death. The force of soul which inspires him, is of use at all times, it places virtue constantly above events, and does not consist in fighting, but in fearing nothing.

From the Lady's Preceptor; or a Letter to a young Lady of Distinction.

Of MATRIMONY.

It has been justly observed, that young people of your sex, who are suffered to be mistresses of their own inclinations, very seldom succeed in the nice and important business of Matrimony. They are apt to surrender at the first attack, without reflecting of what moment it is to deliberate upon their choice; they look upon Matrimony as the period to the filial subjection they are uneasy under, and as a state of more freedom and independency than that which it delivers them from, and therefore rush into it with transport the very first opportunity. I have seen many, but, alas! too late, most cordially repenting that they had not left the whole disposal of themselves, in this respect, to their relations or friends, who would probably have made a more judicious, as well as fortunate choice.

Take warning, Madam, from such examples, and form your conduct upon opposite principles; persevere heroically in the same delicacy of sentiments, which I have hitherto remarked in you, so as to tremble at the least freedoms or particularities with those of our sex; but should a thing of that nature at any time overtake you, reproach yourself for such a slip, and reflect that it bids fair for depriving you, not only of your quiet, but of your reputation, likewise. In your present dangerous situation, with youth, riches, and beauty around you, it is of the utmost importance for you to hide this rebellious passion under the mask of good-nature and pure civility; and above all, to take care that your eyes do not betray you, and treasonably publish the sentiments of your heart. As long as a man does not think you have any particular affection for him, he will attempt nothing but what you may easily repel; but should he discover your foible, and be convinced of it from some singular regard he has observed you to shew him, you ought the more to fear lest the knave should make a conquest of your heart; for at the same time he will become more intrepid, bold, enterprising and dangerous. In this case, you ought to have recourse to absence for relief, or at least to avoid ever being in a place where he can possibly have the liberty of coming to an explanation with you. But how, you will say, to find a remedy where there is not one? Why, truly I have only this to offer, you must call in your understanding to defend your heart, and determine, that as you had always hitherto been happily mistress of it, so you would still continue to be; and never be put to the blush for the contrary by any one. You will very probably be surprised at my talking to you in this manner; but believe me, Madam, you ought not to build so much upon your own force in this case, as not to call in the succours of counsel and precaution. Young ladies of your character are often the most vigorously assaulted, because the most difficult conquests are what men of the greatest wit and delicacy delight in.

Many, especially those of your own sex, Madam, will be frequently talking to you of Matrimony, and endeavouring to discover your sentiments upon some match or other that they want to propose to you; but beware saying any thing that may discover either your inclination or aversion, with regard to any one in question. Though dissimulation is not a very laudable quality in general, yet in this case you may be permitted a little; but be sure to conceal it prudently, under the appearance of modesty and submission; and intimate, by the little perplexity you seem under in making an answer, "That you are not the person to be consulted upon such a head, but your father and mother, whose will you shall always make your own." Not, Madam, but I will readily acknowledge, that as you are principally interested in an affair of that importance, you ought to have your share in determining upon it; Heaven having cast into your lot an ample measure both of wit and judgement, you will here have an ample occasion for them both. As to fortune and birth, you may rely upon your relations and friends to take care of these particulars; but as to person, the choice is entirely placed in yourself. If he be a very young man, mark well what he is at present, and what he gives hope of being hereafter; but in this case, guard your inclinations against certain little engagements that bewitch the understanding, and banish the thoughts of what is to come: If he be a man arrived at ripeness of years, and is all at present that it can be expected he ever should be, inform yourself what his manner of life has been, whether he is one of probity, religion, good conduct and reputation; whether he be subject to any disagreeable infirmity, or violent passion: In a word, whether his morals, manners and temper are agreeable to your own. Consult yourself well upon this subject; the choice in question is for your life, you cannot therefore take too much precaution in it.

AGRICULTURE.

A SUMMARY VIEW of the Courses of Crops, in the Husbandry of England and Maryland; with a Comparison of their Products; and a System of improved Courses, proposed for Farms in America.

Sir,

Having drawn upon cards [illegible] of the following Courses in Husbandry for my own use and inspection, I flatter myself that copies of them may entertain you. They are therefore presented, together with such illustrations as so concise and uncommon a form may require on a first view. From an opinion that such exhibitions may tend to correct our modes of farming, by leading us to the real improvements that shall yield extensive and important advantages to the great landed and commercial interests of these countries, in proportion as the new principles and the practices under them are known and adopted; I am induced to enlarge the number of copies, by means of the press.

Although, of the American courses and products, only those of Maryland are exhibited to you, yet it is probable these will very fitly answer to the courses and products of farms in some others of the States: Even the best husbandry practised in America, may be greatly improved on the Principles of the Norfolk new Culture.—I would just further premise, that as brevity is intended, you are not to expect herein a complete state:—Precision is not even aimed at in the calculations, as being needless and even adverse to such general views.

The judicious and indefatigable Mr. YOUNG, to whom the world is obliged for the most authentic particulars of the first rate husbandry in Europe, has ascertained that 289 acres are the average size of farms in England;—of which 140 are in grass,—the remaining 149 are called arable, although only 112 of them give crops: The 37 which make up the difference, contain the buildings, garden, orchard, farm-yard with it's barn and shelters, and a small common field: These 37 acres are in one word, the Homestead. The principal divisions are so near to equal parts that they may be considered as such,—half grass, half arable. For ages past the farms in England, have been divided between grass-fields and arable, nearly in the above proportions,—and cultivated mostly as follows:

In the ENGLISH COMMON HUSBANDRY, Grass-seeds (not Clover) are sown on well-prepared and manured fields: The grass is preserved with great care and attention, in good condition for many years, without being broken up. A considerable part of it is mowed:—The rest is pastured. These with a part of the straw of the crops, maintain numbers of live-stock in high plight. Much of the straw is used for litters, to the stock, that add greatly to the dung-heap.

The Arable is cultivated in Fallow, Wheat, Barley, Oats;—some inferior farmers repeating this last, as long as the land will bring any:—Then again it is fallowed; and so goes on with the like round of crops, as long as the grass-part continues unbroken: Thus it is with every field in its turn; that is, in one and the same year there is a field in fallow, a field in wheat, another in barley, another in oats; four fields. In the next year what was in wheat, is now in barley, &c.—The farmer sometimes however, in lieu of oats or barley, will have Peas and Beans in one of the fields: As this is more favourable to the soil, it is a course preferred in the following tables.

It matters not of what shape the farm and it's fields are;—whatever it be, it is convenient for the present View to suppose they are square fields ranging thus:*

		Acres.
35 | 35 | 35 | 35	In grass - -	140
28 | 28 | 28 | 28	In crops -	112
37, homestead:	In various uses	37
		289

To simplify the view of the Crop-fields, I shall now lay aside the grass and homestead, that the courses in the English common Husbandry may be better seen throughout their several changes.—

The following TABLE is of a single Field, with it's 4 years crops:†

* There may be more of Grass-land in a field than is plowable: Rocky and broken grounds give good grass, although they are unsuitable for the plow. When the 28 acre fields, that are in plow-land, are to be turned out in grass,—and the 35 acre fields, that are in grass, are to become arable, we reckon these only 28 acres under general Crop Articles,—as were the former arable fields.

† Four Years Crops of any one Field, are just what the four Fields bear in one year.—Peas, beans, &c. are sometimes on the same field at once,—as are oats, barley, &c.—The courses are very various in the English common Husbandry; it is needless to give more than the specimen here.